



# TYNDALE

• SEMINARY •

## Course Syllabus

**SPRING SUMMER 2019**

**MISSIONAL THEOLOGY OF PLACE: SIGN POSTS IN A STRANGE LAND**

**MISS 0628 / PAST 0628**

**MAY 6 – 10**

**MONDAY-FRIDAY, 9 AM – 4 PM**

**INSTRUCTOR: LEN HJALMARSON, DMin.**

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Access course material at <http://classes.tyndale.ca/>

Course emails will be sent to your @MyTyndale.ca e-mail account only.

[Learn how to access and forward emails to your personal account.](#)

The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.

### **I. COURSE DESCRIPTION**

Helps the students to develop greater capacity to research and to exegete their neighbourhoods. The student will learn to see spaces as “place”, locations which are significant because of the connections to the people who live there, while always asking where is God at work in these places and how do we join in to develop healthy, sustainable communities, nurturing the gifts and value of hospitality, particularly in welcoming the stranger.

We will ask questions about shalom, *Missio Dei*, power relations, the built environment, and our Enlightenment heritage in relation to place. We’ll question some assumptions regarding the relation of global and local, and explore how God’s covenant with the land continues as a biblical mandate.

This is an intensive course composed of traditional lectures and discussion, reading and written assignments, neighbourhood exegesis and a field experience in a local mall.

## I. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Interpret the theological legacy of land in the OT and NT, and the relation of land, covenant and shalom.
- Illustrate the impact of globalization on our ability to care for the places where we dwell.
- Evaluate the nature of power relations in places, and the relation of place to the narratives that shape our engagement, particularly as they relate to our First Peoples.
- Describe the Enlightenment heritage that has brokered our engagement in place and our distance from it, resulting in our ability to trade place for space, and compromising the shalom realities of God's care for creation.
- Assess the impact of the built environment on human flourishing and the dialogical nature of our creation of culture and its artefacts. "We shape our buildings then our buildings shape us."
- Identify and interpret the power of the arts in place-making, and our earthly vocation as priests and image-bearers.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Brueggemann, Walter. *The Land: Place as Gift, Promise and Challenge in Biblical Faith*. 2<sup>nd</sup> Ed. Philadelphia: Fortress Press, 1977. [203 pp. ISBN: 9780800634629]

Hjalmarson, Leonard. *No Home Like Place: A Christian Theology of Place*. 2<sup>nd</sup> Ed. Portland: Urban Loft Publishers, 2014. [256 pp. ISBN: 9780692393611]

McKnight, John, and Peter Block. *The Abundant Community: Awakening the Power of Families and Neighborhoods*. San Francisco: Berrett-Koehler, 2010. [ISBN: 9781609940812]

Read three articles of your choosing from those listed in the bibliography below.

### B. SUPPLEMENTAL & RECOMMENDED READING & TOOLS

Berry, Wendell. *Imagination in Place*. Berkeley: Counterpoint Press, 2010.

Fuder, John and Castellanos, Noel. *A Heart for the Community: New Models for Urban and Suburban Ministry*. Chicago: Moody Publishing, 2009.

Jacobs, Jane. *The Death and Life of Great American Cities*. Toronto: Random House, 1961.

McClay, Wilfred M. and McAllister, Ted V., Eds. *Why Place Matters: Geography, Identity and Civic Life in Modern America*. New York: Encounter Books, 2014.

\_\_\_\_\_. "[Gardeners and Pilgrims: Reviving Place in the Christian Imagination.](#)" *COMMENT*. October, 2018.

Norris, Kathleen. *Dakota: A Spiritual Geography*. Mariner, 1993/2001.

Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids, MI: W.B. Eerdmans, 1999.

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

### **C. ASSIGNMENTS AND GRADING**

**Pre-reading is expected prior to start of class. Late registrants are responsible for the consequences of partial preparation.**

Students are expected to critically engage with biblical texts, theological issues, mission history and strategy, as well as models of ministry. Class participation is an important element in the learning process as students reflect and interact with other students and the instructor. Written assignments are meant to enable students to explore in-depth ideas and concepts using, biblical, theological and missiological frameworks.

#### **1. Class Participation (10% of final grade)**

Student participation will be graded on a scale of 1 to 4:

- 1 (or D): present, not disruptive; responds when called on but does not offer much; infrequent involvement;
- 2 (or C): adequate preparation, but no evidence of interpretation or analysis; offers straightforward information; contributes moderately when called upon;
- 3 (or B): good preparation, offers interpretation and analysis, contributes well to discussion in on-going fashion;
- 4 (or A): excellent preparation, offers analysis, synthesis and evaluation of material; contributes significantly to ongoing discussion.

#### **2. Reading Journal 1. Due: May 6, 2019 (15% of final grade)**

Complete your reading of the texts and three articles. Hand in a brief journal of your reading. *Don't summarize*, but record impressions, any insights, favorite quotes. No more than 500 words per book and 150 words per article.

#### **3. Wednesday Exegesis: May 8 – 9 (10% of final grade)**

On Wednesday afternoon of class you will have a short cultural exegesis assignment. For the last hour to 90 minutes of the day you will be visiting an urban node (a word we get from networking). Urban nodes are centres of urban activity and include malls, subway stations, bus stations, parks, plazas, business centres. Usually public space, they are strategic spaces, intersections where paths converge.

You will choose one of these nodes to spend an hour taking pictures with a smart phone or digital camera. Then you will journal some observations based on a handout you will receive in class. You will hand in your notes and we'll discuss your findings on Thursday afternoon.

#### **4. Personal Spiritual Geography. Due: June 16, 2019 (20% of final grade)**

Write an autobiographical essay describing and reflecting on your personal spiritual geography. Document the various places and spaces where you have lived your life to date, and comment on the ways they shape your theology, relationships and spiritual life. Include references to the natural world, the built-environment, cultures, and dream places. As you are able, note positive *and* negative experiences and impacts. You may find it helpful to create several sub-sections to the essay based on chronology or themes. Select a title for the essay that captures its heart. Length: 1,500 words.

#### **5. Exegesis of a Neighbourhood or Bounded Place: Due June 29 (45% of final grade)**

Description: Observe a bounded place or neighbourhood as outlined below.

a. Narrative of Place:

Study your place's narrative, identifying the contours of your place on a map: its boundaries, gathering places, hubs of activity, parks, holy places, sites of tragedy, and other distinguishing features. Research the place using demographical trending, interviews with residents, marginalized people, business owners, civic leaders, etc. When was it founded, what was/is its industry, who lived there before it became the place it is today, when was its heyday, what are its tragedies, what are its secrets? What are the power relations? Who are the good guys/bad guys? Be sure to interview one or two "gatekeepers" or "people of peace." These might be ministry leaders, police persons, civic leaders, Non-Profit leaders, etc. What signs of shalom do they discern? What signs of decay? What do they see as hope for the future? Bring whatever researched data necessary to demonstrate your prayerful and thoughtful listening to the narrative.

b. Discern signs of Re-creation/Missio Dei within your Place:

Where are the signs of Gospel re-creation within your place? Where are you seeing signs of hope, reconciliation, collaboration, joining together, hospitality, holistic justice, healing, or joy? Who are some of the people connected with these signs of goodness? Pay special attention to the work of artists, who tend to see with inward eyes. Who is creating culture in this place? It is recommended that you meet with one or two others from the

neighborhood, and share with them what you have seen; after sharing invite them to speak to your discoveries.

c. Document Your Discoveries

In a 4000 word essay present your findings. Describe trends as well as implications for the missional leader. Be sure to define terms such as post-secular or post-Christendom, if you use them. Be creative. You may use slides and submit a PDF with images, or if you are familiar with SNIPPET you may publish your findings online and include multi-media. If you include a significant amount of produced media such as recorded interviews or movie clips you may reduce your word total to 2500.

#### D. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

#### E. SUMMARY OF ASSIGNMENTS AND GRADING

	<b>Assignments</b>	<b>Value</b>	<b>Due Dates</b>
1	Class Participation	10%	N/A
2	Reading Journal	15%	May 6
3	Wednesday Exegesis	10%	May 8
4	Personal Spiritual Geography	20%	June 16
5	Neighbourhood Exegesis	45%	June 29
	Total Grade	100%	

#### F. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

1. Your work should follow these requirements:

- 12-point font, double-spaced, using either Times New Roman, Arial or Calibri.
- All written work should have a title page with the title of the assignment, course title and number, name of the student and contact details, and the date the work was submitted.
- All pages should be numbered.
- All written work should have footnotes and a complete bibliography.

- All written assignments should be sent to the professor as a Word document via an email attachment.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

### **Academic Integrity**

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [writing resources](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

All assignments should be submitted on the date they are due. Late assignments will be penalized two (2) points per day that it is late. If there are valid reasons as to why an assignment will be submitted late, these need to be discussed with the professor beforehand and there needs to be a written request (via email) to the professor. The professor needs to approve it in writing.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; [aau@tyndale.ca](mailto:aau@tyndale.ca)) before proceeding.

## **G. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

#### IV. COURSE SCHEDULE & CONTENT

Pre-reading is expected prior to start of class. Late registrants are responsible for the consequences of partial preparation.

Class	
May 6	<i>The Narratives and Experience of Place</i>
May 7	<i>Place in Two Covenants</i>
May 8	<i>The Practice of Place</i>
May 9	<i>The Politics of Place</i>
May 10	<i>Mission and the Urban Landscape</i>

#### V. SELECTED BIBLIOGRAPHY

(Tyndale Library supports this course with [e-journals and e-books](#). See the [Library FAQ page](#).)

Abram, David. *The Spell of the Sensuous*. New York: Random House, 1996.

Beaumont, Justin and Baker, Christopher, Eds. *Postsecular Cities: Space, Theory and Practice*. New York: Continuum International Publishing Group, 2011.

Berry, Wendell. *Imagination in Place*. Berkeley: Counterpoint Press, 2010.

Brueggemann, Walter. *Journey to the Common Good*. Louisville: Westminster John Knox, 2010. ISBN: 978-0664235161, Pub. Price \$17.00 [120 pages].

Capon, Robert Farrar. *An Offering of Uncles: The Priesthood of Adam and the Shape of the World*. New York: Sheed and Ward, 1973.

Coleman, Daniel. *Yardwork: A Biography of an Urban Place*. Brantford: Walsak & Wynn Publishers, 2017.

Craft, Jennifer Allen. *Placemaking and the Arts: Cultivating the Christian Life*. Downer's Grove: IVP, 2018.

Fuder, John and Castellanos, Noel. *A Heart for the Community: New Models for Urban and Suburban Ministry*. Chicago: Moody Publishing, 2009. [496 pp. ISBN: 9780802491312]

- Hjalmarson, Leonard. Ed. *The Soul of the City: Mapping the Spiritual Geography of Eleven Canadian Cities*. Skyforest, CA: Urban Loft Publishers, 2018.
- Jacobsen, Eric O. *The Space Between: A Christian Engagement with the Built Environment*. Grand Rapids: Baker Academic, 2012.
- Jacobs, Jane. *The Death and Life of Great American Cities*. Toronto: Random House.
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- McKnight, John, and Peter Block. *The Abundant Community: Awakening the Power of Families and Neighborhoods*. San Francisco: Berrett-Koehler, 2010. ISBN: 978-1609940812, Pub. Price \$20.95 [192 pages].
- Michel, Jen Pollock. *Keeping Place: Reflections on the Meaning of Home*. Downers Grove: IVP, 2017.
- Myers, Ched, Ed. *Watershed Discipleship: Reinhabiting Bioregional Faith and Practice*. Eugene, OR: Wipf & Stock, 2016.
- Norris, Kathleen. *Dakota: A Spiritual Geography*. New York: Mariner Books, 1993. [256 pp. ISBN: 9780618127245]
- Sedmak, Clemens. *Doing Local Theology: A Guide for Artisans of a New Humanity*. New York: Orbis Books, 2002.
- Solnit, Rebecca. *Wanderlust: A History of Walking*. New York: Penguin Books, 2000.
- Prediger, Steven, and Brian J. Walsh. *Beyond Homelessness: Christian Faith in a Culture of Displacement*. Grand Rapids: Eerdmans, 2008. ISBN: 978-0802846921, Pub. Price \$29.00 [384 pages].

## ARTICLES

- Aldrich, Brent. "Eric Jacobsen – The Space Between." *The Englewood Review of Books*, October, 2012.
- Beaumont, Justin and Baker, Christopher. "Introduction: the Rise of the Postsecular City." In *Postsecular Cities: Space, Theory and Practice*. New York: Continuum International Publishing Group, 2011. 1-11.
- Brueggemann, Walter. "To Whom Does the Land Belong? 2 Samuel 3:12." *Journal for Preachers*. Easter, 2007.
- Cavanaugh, William. "The World in a Wafer: A Geography of the Eucharist as Resistance to Globalization." *Modern Theology*, 15:2, April 1999 (183).



- Cobb, Jennifer L. "A Spiritual Experience of Cyberspace." *Technology in Society*, 21 (1999): 393-407.
- Gill, S. "Territory." In *Critical Terms for Religious Studies*, M. C. Taylor, ed. Chicago: University of Chicago Press, 1998.
- Handy, Craig. "The Good Life: Living in Urban Space." *Crux*, Vol 46, No. 3. Fall, 2010.
- Holt, Simon Carey. "A Mortgage, a Motor-Mower and a Mission." Morling College. Tinsley Annual Lecture, 2009.
- Jacobsen, Eric. "Redeeming Civic Life in the Commons." Winter, 2009. *Civitate*. 28-42.
- Keyes, Mina. "How Walking and Biking Add Value to Your Community and Change the System." *Project for Public Spaces*. [www.pps.org](http://www.pps.org) July 10, 2012.
- Kline, Naomi and Simpson, Leanne. "Dancing the World Into Being." *Common Dreams*. March 6, 2013. <http://www.commondreams.org/view/2013/03/06>
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- Mark T. Mulder, "Mobility and the (In) Significance of Place in an Evangelical Church." *Geographies of Religions and Belief Systems*. Vol. 3, No. 1 (2009): 16-43.
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- Panth, Sabina. "People, Spaces, Deliberation." The World Bank. June, 2010. <http://blogs.worldbank.org/publicsphere/bonding-vs-bridging>
- Ramachandra, Vinoth. "Christian Witness in an Age of Globalization." Leonard Buck Memorial Lecture, Melbourne. May, 2006. 1-9.
- Rapoport, Amos. "Sacred Places, Sacred Occasions, and Sacred Environments," *Architectural Design* 52 (1982): 75-82.
- Stephenson, Bret. "Nature, Technology and *Imago Dei*: Mediating the Nonhuman through the Practice of Science." *Perspectives on Science and Christian Faith*. Vol. 57, No. 1 (2005): 6-12.

Venegas, Kristan M. and Huerta, Adrian H. "Urban ethnography: Approaches, Perspectives and Challenges." In *New Approaches to Qualitative Research: Wisdom and Uncertainty*. S.B. Maggi and C. H. Howell, Eds. Routledge, 2010.

Walton, John H. "Creation in Genesis 1:1-2:3 and the Ancient Near East." In *Calvin Theological Journal*, 43 (2008): 48-63.

Ward, Graham. "Christian Political Practice and the Global City," *Journal of Theology for Southern Africa* 123 (November 2005) 30.

Weil, Simone. "Love of the Order of the World." In *Waiting for God*, trans. Emma Crawford. New York: Harper & Row, 1951.

Wright, N.T. "Jerusalem in the New Testament." In *Jerusalem Past and Present in the Purposes of God*, P.W.L. Walker, ed., 53-77. 2nd. Ed. Carlisle: Paternoster Press, 1994.